

THE American Missionary.

"TO THE POOR THE GOSPEL IS PREACHED."

JANUARY, 1875.

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COMMUNICATIONS

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Correspondents are specially requested to place at the head of each letter the name of their Post Office, and the County and State in which it is located.

American Missionary.

VOL. XIX.

JANUARY, 1875.

NO. 1.

AMERICAN MISSIONARY ASSOCIATION.

OUR SALUTATION AND SITUATION.

The New Year's salutation of the American Missionary Association must be an earnest appeal for aid.

Our work has never been more necessary or successful—our expenses never more contracted—our receipts never more inadequate. No new buildings are erected; needed repairs are deferred; and the missionaries and teachers are over-worked and calling for help; and yet our *receipts are entirely insufficient*. The Executive Committee are constrained to lay the matter before our friends.

1. If we should recall the missionaries from the South the saving would be small—the traveling expenses and a just compensation for cancelled engagements would be little less than the continued salaries. Such a step, too, would be disastrous to our schools and churches and would greatly discourage the Freedmen, especially now when their highest interests are in such jeopardy. Can our friends permit all that to be endangered which has cost them so much money and us so much toil?

2. To leave our missionaries and teachers in the South, without the prompt payment of their small salaries would be ruinous to them. They have no reserved resources and they are toiling where the white people look upon them with little sympathy and the colored people are themselves too utterly poor to help them.

3. We cannot increase our debt. It was reported at \$55,481 Oct. 1st, 1873—at \$79,756 Oct. 1st, 1874, and something has been added since. We do not now press our friends to cancel this debt. We hold lands and other assets, which under favorable circumstances, will, by their sale, go far towards its liquidation, but we bring the subject forward in this connection to show that it would be suicidal to increase the debt if we could.

4. Our expenditures for ordinary purposes (leaving out of the account all special cases, as *e. g.*, Hampton Institute or Jubilee Hall,) for the remaining ten months of the current fiscal year are estimated at \$205,000, or \$20,500 per month, or *sixty-three cents*, for the whole sum, to each member of the Congregational Churches of the United States.

Our receipts from ordinary sources, (leaving out all that are special) have, for the first two months of this fiscal year amounted to \$20,450, or \$10,225 per month, or about *one half* the amount necessary.

These statements will enable our friends—pastors of churches and others—to see at what ratio their gifts must be made or increased to meet our wants, bearing in mind that only a part of the churches give to us, and that many that do give, fall short of this proportion. Paul could say “that which was lacking” on the part of some was “supplied” by others. We earnestly hope that many pastors and individuals will emulate this noble example, and that others who favor our work, but have neglected to make their contributions, will now come forward, and thus diminish the number of those who are “eased” leaving others “burdened.”

5. We would add that the highest figures of income we have named will not suffice in the continued and necessary growth of our work. *That very growth demands increased means.* If the churches, colleges and normal schools which the A. M. A. has planted and nurtured thus far are to bring forth their proper fruits, there must be corresponding means of growth. The shrub can grow where the tree would perish. The churches and the friends who have undertaken the work for the colored race must either sustain *efficiently* what they have inaugurated, or, so far as they are concerned, see their past gifts and efforts lost, and the work and the people left to perish.

EACH ONE'S PROPORTION.

A pastor in New England writes us making the following inquiry:

“Have you figured out the proportion of money *per church member* in our denomination necessary to bring the estimated amount of contributions into the treasury of your Society? If, so please send me the statement of the amount. I want to make the effort, never before made, to bring our contributions up at least to our proportion.”

This is opportune and indicates an impulse in the right direction. We hope many others will be stirred to similar effort. For an answer to the question, so far as the *current needs* of the Association are concerned, we refer the reader to the preceding article.

NEW YEAR'S PURPOSES.

The beginning of the New Year is a fitting time to make or renew the good purposes of life. There is a moral vantage gained in a new start. To what does our purpose aim? Is it a life of greater ease, or of more eager pursuit of wealth? Is there no vow recorded of greater diligence in the Master's service? Is there no looking around on the multitudes that are ready to perish? Is there no wide survey of the wants of Zion and no plans for more consecration of talent, influence and wealth to the service of Christ? Then the year is not well begun and its end may not be peace.

INVESTMENTS.

Capitalists are troubled to know what to do with their money—no securities seem to be safe and no investments profitable. We recently heard of a man who *hid away* \$7,000, saying that he had the comfort of knowing that so much, at least, is safe! Perhaps it is, but we could not help thinking of the servant who buried his Lord's talent.

Can there be a better time than now to make investments in the “Bank of Faith?” How safe its securities, how large its profits! “He that giveth to the

poor, lendeth to the Lord." Did any man ever have occasion to regret the gifts to the Lord's cause?

SELF-DENIAL.

Wealthy men are not always benevolent. Some of them are—noble almoners of the Lord's bounty. But the larger share of missionary and charitable funds comes from those who have to practice self-denial in giving. These are the times that test their consecration and their faith in the promises; and in the triumph of that faith lies the hope of all benevolent causes! That faith has been made strong in the victories won in many a hard fought field. When did you make a donation that cost so much that you hardly knew how to give it, that you did not find it ere long "returned to you" in "good measure, pressed down and shaken together and running over"?

TEACHERS FOR THE FREEDMEN.

It is conceded that one of the greatest needs of the Freedmen is a supply of competent school teachers. The number is exceedingly limited and the reason is not far to seek. The North cannot send them; the Southern whites are not addicted to teaching, and are seldom willing to teach negro schools; and above all the pay from the State funds is so precarious as to be utterly unreliable. The teachers in many of the schools are paid in certificates, and these are so depreciated as often to yield only a half or a quarter of their nominal value. The Freedmen cannot be made fit for their position without knowledge, they cannot acquire knowledge without teachers, but where are the teachers to be found?

This question brings into bold relief one important aspect of the work of this Association, namely, the preparation of colored teachers for their own race. It is impossible to give the exact number which the schools of the Association furnish, but we can reach an approximate estimate. At the Fisk University a good deal of pains has been taken to get at the facts. An article, in the last number of the "Missionary," by Rev. H. S. Bennett, makes this statement:

"Fisk University sent out during the year 1873, *one hundred and ten teachers, who taught an aggregate of ten thousand pupils.*"

From partial records in our possession we feel safe in saying that the other six chartered institutions furnished four hundred and fifty, and the normal and graded schools one hundred and fifty, making an aggregate of 710 teachers, and reckoning *their* pupils on the same basis as in the estimate of those taught by the Fisk students, the aggregate number of the pupils would be 64,000.

We believe this is a low estimate of the number of student-teachers, for many who leave our schools make no report of their teaching, and others who go into other employment are afterwards found at the head of schools. There is the spirit of teaching in them, for as one of our southern laborers says, on another page:

"As soon as one is able to read in the Second Reader, we find him teaching a little flock more ignorant than himself in perhaps some brush arbor, log but or vacant house."

Can the friends of the colored race permit the Association to be crippled in this necessary and important work? How can funds for the promotion of popular education among the Freedmen be better employed than in training the much needed teachers for their common schools?

F R E E D M E N .

GEORGIA.

From Mrs. T. N. Chase, Atlanta University.

Touching Facts—Experiences of Colored Teachers.

Mr. and Mrs. Chase, who had long been engaged as teachers in Atlanta University, spent last year among the Indians. They have now returned to Atlanta, rejoicing to be once more engaged in teaching the Freedmen.

Mrs. Chase, in the letter below, gives some encouraging and some sad facts about the experiences of the Atlanta students who go out as teachers. We hope these facts will touch some kind hearts.

After a year's absence among the Indians, it is refreshing to return to our work here, where we have no need of an interpreter, and where our scholars are each so ambitious for his race that often as soon as one is able to read in the Second Reader, we find him teaching a little flock more ignorant than himself, in perhaps some brush arbor, log hut or old church.

The first Sabbath evening of the school year is given to reports from those who have been teaching during the three months' summer vacation. We should never lack means to carry on our work could these reports be heard by the many men of wealth who really desire to be faithful stewards of the Lord's possessions intrusted to them.

One young man reported twenty-nine conversions of children under fifteen years of age from his day and Sabbath school. This young man was so apparently unpromising that even his teachers could never encourage him to anything higher than "toting brick." Yet he has plodded on at his books, a marvel of patience, battling with stupidity, poverty and ridicule, till he has now closed his second term of school teaching. As he told his simple story in his broken way, his black face radiant as he spoke of his love for the

souls he had led to Jesus, I felt truly it is "not by might, nor by power, but by my Spirit saith the Lord of Hosts."

Many of our students are genuine missionaries, leaving comfortable homes in pleasant cities, where they might spend a restful vacation, to go to some plantation miles from the railroad and postoffice, to teach such schools as are found only in the benighted South. Others sacrifice the profits of a good trade, receiving often a mere pittance from the poor parents whose children they are lifting into the light. Their delight in returning to our Christian family and enjoying its intelligence and culture, marks their self-denial in shutting themselves up to a people of extreme poverty and ignorance, being often compelled to listen to a minister, and labor under a Sunday school superintendent, who cannot read. Then again there is occasionally a wail in these missionaries' reports like this: "I went out hoping to do a great deal of good, but the minister and church officers were so jealous of me because I knew more than they, that I was not even allowed to take a class in Sunday school."

On our return here we found letters from many earnest Christian workers, stating they had not been able to save enough to return to school. Truly the most painful duty I have had to perform here is to write such—"We wish we could help you but cannot." Only \$108 pays the board and tuition for a year. Sometimes but a small part of this is necessary to enable them to keep on in their classes and fit themselves for good teachers and preachers.

We have written to several, "Come till Christmas and we will try to interest friends to help you." Christmas is at hand. Must they go? Many of my readers are planning to make valuable

presents to friends who already have an abundance. Could we bring a more fitting birth-day gift to the Lord Jesus than means to help some poor struggling student better to serve the Master.

Surely it seems to me the good accomplished by helping these pioneers of their race in elevating the whole South can never be known till that day when the "inasmuch" sentence shall be passed upon us from the Master's own lips.

NOTE BY THE EDITOR OF THE "MISSIONARY."

Christmas will have passed when this reaches our readers. But the remembrance of the love of Him whose birth it celebrates, and of the mercies He has bestowed upon the homes and children of many favored ones at the North, may move them to help these struggling scholar-teachers in their brave endeavors.

NORTH CAROLINA.

From Miss E. W. Douglass, McLeansville.

Disorderly Meetings—Order Restored With good Results—Queer Scripture Texts.

After an absence of four months I am again in my pleasant school-room. Having been left without a pastor most of that time, the flock had become scattered. Many had gone after leaders of their own color and some had invited such into the fold.

The Sunday after my return, two colored ministers of other denominations came and commenced a "big meeting." Outsiders came in determined on having a noisy meeting. By Tuesday evening so great was the excitement and confusion that it was necessary for the safety of the house as well as for the honor of God to do something to quiet the people. The colored ministers being kindly asked if they could not keep the people in order, were offended, and left saying they could not work in any other way. Our ministers now returned and the meetings were continued until the next Monday evening—twelve persons professed conversion. At our Communion

season, on the Sabbath, eleven united with the church, eight of whom were recent converts, and all but one had been converted during the year. Six were heads of families. One who was converted last fall now had the pleasure of having her husband beside her as she stood up to consecrate herself publicly to the Lord.

Last Friday she said in the Sisters' Meeting: "You don't know how good it seems to me to have grace said at table and to have family prayers." And then she spoke of its effect on the children. She said: "My little girl of three years was asleep one day at dinner time, and when she woke and got what I had saved for her, she said, 'I've got my dinner most weddy, but I ain't said grace yet. 'Twon't take me long.' Then folding her hands, she said, 'Lord Good, I'se gwine to eat my dinner now.'"

One evening before the night meeting there was a heavy shower. Hearing a voice I went to the door, and in the darkness could just discern something on the ground. It was a woman so absorbed in prayer as to be unconscious of all around. She was brought in and continued praying until just as meeting was to be opened, when her prayer was changed for praise. Her husband, who had taken his seat with those seeking the Savior, went to her, and putting his arms around her, held her while she continued praising. When she became quiet a hymn of praise was sung. Before its close the husband was joining in the Hallelujah chorus, and no other words were needed to tell of his new joy.

Though we had much proof of the presence of the Lord with us, yet some are dissatisfied because they wanted the other leaders and the tumult. One of the ministers in trying to prove that I was wrong in my teaching, said: "The Bible says, 'You must not tilt the cup,' and that means you must not make

what you don't feel, but when you has feelins you must let 'em out."

Being told that was not Bible, he said he knew he could find it, and would write and tell where it was. In further proof that it is right to have such confusion, many talking at once, while others were singing and jumping, he said: "The Bible says, 'Touch one string and all the bells ring.'" When told that the Bible did not say that, he said: "I suppose you'll say next that the Bible don't say nothin' about gold and silver slippers in Heaven?" As many were listening, and he was so sure of finding all these passages, I told him if he would let me know where they are I would give him fifty dollars. He pretended to read one of them to the people where he spent the night.

The greater part of the colored ministers in the country are just as ignorant as this one. If the blind lead the blind, will not both fail of finding the true light? Is there not money enough that ought to be in the treasury of the Lord, to send teachers to carry the light of truth into all these dark places that souls may be saved? I am sad when I think of the heathenism there is in this land of Bibles, because so many cannot read. Who will send and who will go?

ARKANSAS.

From a Former Teacher.

A Struggling People.

For the American Missionary:

I came to Arkansas in Feb. 1870, and at your request give my observation and experience with the colored people. In the towns they are subjected to many temptations. In this, the cotton region, they show a disposition to stay on the old plantations and live in the old way. There are exceptions, however; some of them have bought or taken up land, and are now worth from five to twenty thousand dollars. I think they

improve faster on their own land than on the old or new plantations. They work pretty well, but are not generally good managers, and will have their tobacco and whiskey. They are anxious to educate their children, but think a little schooling ought to answer, and quite frequently take their children from school and hire them out, when it could be avoided; yet the general interest in education in this section is increasing. I see but little improvement in the adults, either in learning, morals or religion, as the religious teachers are mostly intemperate men, ignorant, prejudiced, licentious and very bigoted; and their political teachers, with more learning, are giving them examples of profligacy and corruption. They are being robbed under cover of law, of about all they earn; their extortionate rents and costly supplies taking all their crop from year to year. They are a necessity here as they alone can stand the climate and the labor of the rich cotton plantations, and they are coming in from the older States rapidly.

If many of them could be induced to emigrate to Kansas, and settle in colonies, and enjoy the blessings of free schools there, it would initiate enterprise among them, and remove the surplus population now under the control of those who wrong them. I have no doubt of the full capacity of the negro for improvement to a high degree, but all the circumstances are against him, as the whites have to do with them only in business or politics, and leave them to themselves for moral and religious training. This is very meagre, only in so far as the teacher sent out by the A. M. A. instructs them.

In reference to our Normal school, I can only say that the trustees of the school fund have been changed, and there is no prospect of anything being done for the Freedmen. The scrip has been drawn, but not sold, and if sold, the \$25,000 would bring but about

\$8,000, as State scrip is worth now but twenty-six or twenty-eight cents; beside those now in power and likely to be, as far as I can see, have no intention of educating the Negro. Already have they introduced a bill in the legislature to stop the payment of the school tax. The Negroes begin to feel despondent, but will not give up their whiskey or tobacco. They complain bitterly of their taxes of two to seven dollars, but go out of town each Saturday with at least a dollar's worth of whiskey and half a dollar's worth of tobacco. They have the example of the whites for all this, and think the articles are necessities.

LOUISIANA.

From Mr. J. A. Adams, New Orleans.

A Flourishing Sabbath School.

I am glad to write you a letter from our Sunday school, in which we have no begging to do and no complaints to make. Since Jan. 1st, we have raised \$36.50, which has supplied us with music and other things necessary for the school. The number of scholars has been about one hundred and twenty-five, with an average attendance of eighty-five. This is not a large number for so large a city, but you must remember that we do not live in a Puritan city, where children cry to go to Sunday school before they are fairly out of their cradles—but in this Frenchy New Orleans—where Sunday is the “maddest, merriest day” of all the week—a day into which parades, processions, excursions, and all kinds of sports and amusements are crowded with a reckless disregard of its sacred character.

Many of our scholars are very faithful in their attendance; our teachers are prompt, and all the classes are kept to a close study of a uniform series of lessons. It is made the constant aim of

the school to ground the children in a knowledge of the Bible, and I am glad to be able to say that the character of both children and teachers is such as to enable us to pursue this aim, without having to waste too much time and strength on what is generally called Sunday school “clap trap.”

I never look upon our school without feeling that there is more in the careful training of the children to solve the problems of the Southern States than in all our political patch work and military occupations.

TENNESSEE.

THE LE MOYNE SCHOOL.

A Benediction and a Blessing to the Colored Race in Memphis—Its Management.

As we were closing up our work in defense of our public school system, upon which we are proud to announce that public sentiment is almost universally in favor of its maintenance as it has been and is at present working so advantageously; and as the education of the colored element has held a prominent position in its discussion, we took occasion yesterday afternoon to visit the Le Moyne Normal and Commercial School, an institution devoted exclusively to the experiment of preparing and educating the minds of the colored people to a fitness for the useful as well as the ordinary pursuits of life. We found the pupils assembled in the normal department, where Rev. Dr. Graves was entertaining them with a discourse, and in which every pupil, from the youngest to the oldest, seemed intently engaged, and during which their deportment was of a character most satisfactory as regards the discipline of the Le Moyne school. This institution was established in 1871, by the American Missionary Association of New York, and takes its name from Dr. F. Julius Le Moyne, of

Washington, Pennsylvania, who gave twenty thousand dollars towards its establishment, selecting Memphis as the locality for the school. With this fund the buildings were erected under the auspices of the Missionary Association, which has since sustained the school, aided by a small endowment fund. The institution is indebted to others for donations, among them to A. S. Barnes & Co., of Chicago, for a teachers' library of fifty volumes, and several gifts of ornamentation for the buildings and grounds.

The school buildings, grounds and general appointments are eminently fitted for the work intended by the founders of the institution, and in the hands of Prof. Steele, and his very efficient corps of assistants, is making rapid progress towards educating the colored people, and consequently elevating to a position far above and more tenable than can ever be attained for them by legislation.

We saw enough to convince us of the thorough efficiency of the arrangements, and of the most complete success of their application to the work of training the minds of the youth of the colored race, and we feel now thoroughly convinced of the necessity of maintaining a system of education for the colored as well as the white—a system that will embody more of the advanced studies rather than a cut-down to the three R's, as has been argued should be done by some of our correspondents. We point with pride to the Le Moyne school as an institution devoted to the noblest of works, and set it up as an example that our public schools should be worked to, rather than to depart from its present system. The nobleness of its works will be seen and felt in the not far distant future, when its graduates shall have entered upon the work for which they are at present in training.—*Memphis Appeal.*

CHINESE IN AMERICA.

From Rev. W. C. Pond, San Francisco, Cal.

Retrenchment—Its Necessity Greatly regretted.

I hand you the enclosed statistical table and account, as my report for last month.

In obedience to your orders to retrench, I have closed the Santa Cruz school, and have dismissed one teacher from the central school. At the end of this month, the Los Angeles school will be closed. The school at Redwood is maintained without expense to the Association. An effort is in progress to keep up the school at Santa Cruz, but I have little hope of its success.

The visit of Jee Gam to Sacramento and Stockton did great good. He is in correspondence with some of the Stockton pupils, who certainly seem to be "not far from the kingdom of God." His letters to them evince great tact, as well as an earnest Christian spirit. I enclose his report to me.

It is expected that five of our pupils will be received to Bethany church at its next communion, on profession of their faith.

My heart aches in view of the opportunity opening so finely, which lack of funds forbids me to improve. It seems as though twenty per cent. added to the appropriation might make a difference of forty per cent. in the year's results. I don't see how to retrench more than I have done, without serious damage.

Gee Gam's Report.

The writer of this report as our readers will remember is a converted Chinese, employed by the Association. This report shows the activity and sagacity of this truly efficient Christian laborer. We give the letter as written, with a few of the peculiar ideas still clinging to the writer's style.

San Francisco, Nov. 4th, 1874.

Rev. W. G. Pond.

Dear Brother,

The Oakland Chinese Sunday School has an average attendance of scholars 80, teachers 19. Its Thursday evening average attendance is 38, teachers 8. The Wednesday Evening Prayer Meeting has an average attendance of 23. The Sunday evening prayer meeting has an average attendance of 20. During my ten days visit at the school in Sacramento, I entertained the scholars as follows; 1st, I assisted the instructor in teaching the scholars to read in their reader from 6½ P. M. to 8 P. M. I then gave them some arithmetic exercises on the black board. I first show them an example and then set some new figures on the board and asked the most advanced boy to do it, while others could look on and learned by his motions. 2nd, I gave them some geography lessons from the Map of the World and also told them about the two motions of the earth and their rate of speed—the size of the earth and its distance from the sun and moon. I also told them about the idea which many of our countrymen have been relating in regard to it.

3rd, I gave them a few miscellaneous sentences on the board as follows, "He endeavor to bribe the judge." "He was arrested for forgery." "He was imprisoned for perjury." "The judge will certainly convict him." "He is now a convict," &c.

The reason why I gave them such sentences was, because there is not a Chinese in America who does not want to learn the language of the courts. Therefore, I made and used these sentences to procure their most careful attention, and obtain their audience for the Bible lesson which I intended to read and explained before them. This lesson commenced from 9 to 9½ o'clock,

and then I closed the school with a prayer.

The first evening in Stockton I invited the scholars to remain for some Bible lessons after we had got through teaching at 9 o'clock, but they all said that they had to go. I found none of them were to remain, so I was quite disappointed at the time. I went back to my lodging place, kept thinking what was the best way to gain their attention. Finally the thought came to my mind, I told it to the teacher of the school. So the next evening we shortened the lessons and got through teaching at 8 o'clock. I then distributed the Bibles among them and told them to look at the place which I had marked. Then I went on reading and explaining to them about the five thousand and that were fed with the five loaves and two fishes, and the twelve baskets which they took up. They were so astonished and so delighted to hear more of Jesus' power, but I found my time was rather short, so I told them about the 7 loaves and a few little fishes which satisfied the hunger of the four thousand.

After I got through my Bible stories, I gave them some experiences similar to those which I gave in Sacramento. I continued with them from 7 to 10 every evening. One of the most advanced scholars asked me in Sunday-school as soon as he saw me, he said thus: "Please find those places for me of which you spoke, for I love to read them?"

What a great joy I felt within my heart when he told me this. I could do nothing but keep thanking in my heart the Lord, and also asked for more of His holy spirit upon the boy.

Yours truly,

GEE GAM.

COMMUNICATIONS.

IS OUR DEBT DISCHARGED?

BY REY. W. W. PATTON, D. D.

What debt? and to whom? The debt of loving help to all in need, the debt mentioned by Paul when he was taking account of his spiritual "liabilities": "I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise." We have particularly in mind one class of "the Barbarians,"—our recently emancipated slaves; and we would press the question: Whether our debt to them is discharged? Not a few seem to think that it is. They reason that our obligation was to secure their freedom, and that this has been done at no small expenditure of labor, of treasure and of blood. The slaves are free; free to work for wages, free to lay up their savings and hold property, free to vote as citizens, free to improve their minds, free to enjoy religious rights. What would they more? They may be dismissed from our thoughts, while we turn to new objects of benevolent interest. Doubtless it is from the effect of such a view of the case that a pastor writes us, in apology for a very small contribution from his church: "One thing I notice, all over this region; there is but little interest manifested concerning the work in the South or among the Indians."

But is this a right view to be taken by Christian philanthropists, and especially by professed abolitionists? No good thing should be done by halves. No work of mercy should be left at its first stage. A vessel goes on the rocks as you stand upon the beach, and a poor, exhausted mariner is washed ashore at your feet. You reach out the hand of help and draw him from the waves, that he may not drown. Is your whole duty discharged? Does

not love bid you take him to your home, strip off his dripping clothes, rub his chilled limbs, provide dry and warm raiment, and revive him with food and drink? It would be no rescue, to save him from the waves only to leave him to perish from weakness and exposure on the shore. The crew of the friendly vessel which picked up the survivors of the ill-fated *Ville du Havre*, no sooner had them on board, than they shared with them all the spare clothing in the ship. To have done otherwise would have been a mockery. And shall we mock the necessities of the half-saved slave? Let us take a historic case somewhat parallel with that of our freedmen. The Israelites were bondmen in Egypt. For generations they sighed and groaned under an oppression which ever became heavier as the years went on. Their cries reached the ears of Jehovah, and he entered upon the work of their deliverance. Under his wonder-working power they soon stood upon the eastern shore of the Red Sea, a redeemed people. What would have been their fate had He then said: "My work of mercy and deliverance is now accomplished! Not an Israelite bondman remains in Egypt! The chosen people are free, and Miriam and her maidens are now singing the songs of liberty, while Egypt wails the loss of her chattels, and of her first born, and of the flower of her army! Let them go and possess the promised land! There remains nothing more for my love and power to do." Nothing more to be done, when there stretched out the desert waste for many a weary mile, between Egypt and Canaan; where fierce enemies stood ready to smite those on every side; when they themselves were little better than an ignorant, undisciplined mob, utterly unfit to assume the responsibilities of an independent nation! God did not so reason, and the mere

fear that he might take such a course utterly tempted the Israelites to return to Egypt, and threw Moses into an agony of intercessory prayer. And so God completed what He had begun. He took the Israelites in charge for forty years of miraculous support and of educational training, till they were prepared to conquer and to hold Canaan, and to become a recognized political and religious power in the world.

Let us wisely and lovingly imitate this divine example. There is a promised land for our modern freedmen as truly as for those ancient freedmen. As surely as God reigns, the African race shall have a glorious future as compensation for the sufferings and degradation of the past. "Ethiopia shall stretch out her hands to God." The freedmen are yet to be an important element in American civilization—in its industry, in its literature, in its art, in its religion. But a weary desert, a rugged Sinaitic peninsula, a rushing and overflowing Jordan, and a host of bitter enemies lies between them and their Canaan. The chains have fallen from the body, but not from the soul. They are poor; they are lacking in steady industry, and in habits of economy; they are not accustomed to self-government; they are tempted as never before to intemperance; they are ignorant; they are immoral; they are superstitious; they fall an easy prey to the political demagogue and the religious deceiver and fanatic. Unless they can be educated, trained, and purified under gospel influences, they will ruin both themselves and us. Such a catastrophe the American Missionary Association seeks to prevent, and it confidently appeals for aid to every intelligent philanthropist, to every old time abolitionist, to every earnest Christian. Its work was never more pressing or more promising than at the present hour.

Letter from Secretary Powell.

LEXINGTON, KY., Nov. 19, 1874.

Boswell is said to be both the prince of biographers and the greatest of fools; the latter, because he so faithfully portrayed the vices as well as the virtues of Johnson; and the former just because he was guilty of the folly. Yet what is called folly may be wisdom. To tell the truth ought to be wise. I propose in this communication to relate what has impressed me deeply regarding the Freedmen, whether favorable or otherwise.

This city of Lexington contains nearly twenty thousand inhabitants, more than half of whom are colored. Ku-kluxism has driven the helpless Freedmen from the country into the cities for safety. Strength of numbers and municipal law offer them exemption from the horrors to which residence in the country exposes them. The result is overcrowding, lack of accommodation, idleness, poverty* and crime. In small houses they are packed together by night like pigs in pens; by day they hang around the streets in vice-producing idleness. To say nothing of the school of deceit in which slavery has trained them, poverty tempts their hands to steal and their hearts to justify it. From thirty to forty are in jail nearly all the time for theft.

This state of things tends to sink them lower and lower by taking from them aspiration, and producing discouragement. To see them clothed in rags and satisfied to remain so; with minds about as blank as this paper before I began to write on it, and no desire to have it otherwise; this makes their condition sad beyond expression. There is a point to which if a man sinks, the work of raising him becomes difficult; and to that point have thousands of these cruelly abused Freedmen fallen. What a weight of obloquy and scorn is loaded on them! Laughed at as miserable,

good for nothing "niggers;" pushed to one side and given to understand that only the position of inferiority is theirs to fill; is it strange they learn the arts of sneaking and deceit? My wonder is they are not lower than they are. When I consider the ban of social ostracism under which they live, and their lack of means for improvement I cannot blame them. Their destitution should awaken compassion, and their ignorance claims the means of knowledge. The soil is sufficiently fertile to yield a rich growth and a richer fruitage as the reward of labor. Give culture to the head and develop Scriptural piety in the heart, then will the stagnant pools of thought move, and form the rapid streams that shall carry forward the work begun.

But what is being done to meet these wants? Much indeed, yet little in comparison with what ought to be. There are four school houses for colored children, with capacity for six hundred pupils, while there are seventeen hundred to be cared for. One of these houses belongs to the American Missionary Association, and accommodates about two hundred. It is filled. The teachers in these schools are colored. Every one of them is the product of the work of the Association. There are eleven in all. Two of them, young men, are graduates of Berea College, and splendid specimens they are of what the Association is doing. The others were pupils of teachers stationed here by the A. M. A. at the close of the war. They show the faithfulness with which they were instructed, in the system and management of their instruction.

Rev. Mr. Pike and myself have just returned from a visit to these schools. We have had a most gratifying survey—school rooms clean and tidy, desks and blackboards of the most approved kind and scholars studious and orderly. The classes are called out and sent back by the sound of the bell, and the recitations

are conducted with a view to the development of the pupils' reasoning faculties as well as their memories. One young man, eighteen years of age, we heard recite in arithmetic in a way that would have delighted any lover of mathematics. At the blackboard he worked out with amazing rapidity examples in interest and explained with remarkable clearness the principles underlying percentage. I was astonished when I learned he had been at school only ten months.

A weekly paper has been started here in Lexington, in the interests of the colored people. It is called the *American Citizen*, and is edited by a young colored man a graduate of Berea. It starts with six hundred subscribers, and a full supply of good paying advertisements. In size, make up and general appearance, it is superior to any other in Lexington. It contains two editorials of marked ability. It is fearless in its positions and strong in their maintenance. It comes out at a good time. The demoniacal spirit of Ku-kluxism needs to be assailed by intelligent criticism from colored men, and since the Governor, the Attorney-General, and, indeed, all the best people of the State are putting forth efforts to suppress this dastardly system of murder and outrage, the *American Citizen* will do valuable service to the cause just at this time.

Last evening, Rev. Mr. Pike spoke in the Baptist church to about five hundred colored people. His subject was Africa. He gave a glowing picture of its past civilization—the men it had produced—the work it had accomplished—and predicted that with such a past it must have a yet more glorious future. I followed with some remarks on their own responsibility for the use of the helps God gave them to elevate themselves. We had a respectful hearing, considering the circumstances. There was to

be a wedding in the church after we were through. Africa is a grand subject, and so is human responsibility, but what are they compared with a wedding? When the procession of friends, bride's maids, bride and groom entered, who could blame that audience for restlessness and curiosity! . . . A brief marriage service was read by the venerable pastor, and the mystic words of union pronounced.

Yours truly,

JAMES POWELL.

ENTERPRISE AND BENEVOLENCE.

We take pleasure in calling attention to the following letter from Gen. Marshall, and to the advertisement which follows. Such men as Mr. Dixon are benefactors to the South and deserve encouragement.

HAMPTON, VA., Dec. 4, 1874.

DEAR SIR—Mr. George Dixon, a notice of whose enterprise in behalf of Hampton oystermen is enclosed, is an English Friend, formerly President of the Agricultural College at Great Ayton in the North of England. He and Mrs. Dixon have by their efforts in England raised the means to support forty-five students at our school. Mrs. Dixon is the efficient head of our preparatory institution, the Butler school. He is disinterestedly giving his services in aid of the Freedmen here, and I commend his establishment to all our Northern friends who wish to obtain the best of oysters, put up in the neatest and best manner.

J. F. B. MARSHALL.

From the Southern Workman.

THE HAMPTON BAR OYSTER COMPANY has recently opened under the management of Mr. George Dixon.

This is a coöperative company which undertakes to send the celebrated Hampton Bar oysters to all parts of the country. Being packed in ice, they will keep for weeks. Boxes containing a dozen or more quart cans, or kegs containing a gallon and upwards, ranging in price, according to quality, from

twenty-five to forty-five cents per quart, are shipped by express, or if desired, as freight, to any distance.

Orders should be sent to George Dixon, Hampton, Va., who is known to the editor of this paper as reliable in the highest degree. He generously gives his services to help the Freedmen in this town in a coöperative effort. Avoid middlemen and get your oysters at headquarters.

MISCELLANEOUS.

From the Nashville Banner.

AFRICA.

Interesting Lecture by the Rev. G. D. Pike.

Rev. G. D. Pike lectured last night at Fisk University, on the subject of Africa, to a full house.

He gave a hasty sketch of the history of that great continent, calling attention to the fact that in its early history Northern Africa had had an advanced civilization, and had produced many eminent men. He then passed to the subject of recent explorations. Africa is 5,000x4,500 miles in extent. Millions of the inhabitants are Mohammedans. Eighty years ago Mungo Park entered West Africa and aroused great interest in Africa. He was followed by others, who have done something toward developing the continent. The obstructions placed in the way of travel are very great.

In 1841 Great Britain tried to establish a colony for model farming, but the enterprise failed on account of fevers, which carried off the men. White men and horses cannot live, but the black man thrives. Dr. Livingstone entered in at the southern portion, and pierced toward the Equator. Here the climate is healthy. Speke, Grant, Burton and others explored in the region of Victoria N'yanza, or the source of the Nile. Here the climate was cool and healthy. The slave hunt-

ing ground occupied the central portion. Here the slave trade has been carried on from the earliest ages.

Dr. Swinfurth says that the largest people in the world, the Bari, are in Africa, near the Equator. Here, also, the smallest people, the pigmies, are found. The African woman is simply a slave. The people are finely formed, active and supple. The women do the work, and are straight and strong. The boys and girls marry when they are ten or twelve years old. Mr. Pike here gave many interesting incidents, to illustrate the state of things in Northern Africa, where he had visited. A Mohammedan African may have four wives, and more if he can pay for them, the wife being purchased with cattle. Thus woman is a slave. The central belt of Africa is very fertile, producing coffee, spices and tropical fruits. Ivory, diamonds and gold are to be found. Rare animals and birds are here in abundance.

Missions have been planted all around Africa, but many of them have failed. Madagascar has, during the past year, experienced a wonderful revival, thousands being converted. Seventy-five million in Central Africa have never heard of the Saviour of men. England spends \$300,000 and America \$80,000 yearly for African missions. The English, Americans, Swiss and others have missions on the western coast, which have 20,000 children in the schools and 20,000 church members—not a single missionary, 85 miles from the coast. The speaker thought that Africa was healthy for the black people, that that continent belonged to them. He thought that missionaries to Africa must carry the appliances of civilization—plows, railroads, arts, sciences, agriculture.

Hence, if Fisk University equips men with knowledge and teaches them the arts, they can do a great work for that land. He thought that the freedmen of the United States had a work to do

in carrying the gospel to Africa. He prophesied that those young men and women who would establish a college in Africa, would receive the blessing of the Lord.

He closed with an appeal to the students of the University to prepare themselves for the work which lay before them in redeeming Africa.

AFRICA.

The deadly traffic in slaves is still carried on in Zanzibar, notwithstanding the treaty its sultan made with England for the suppression of the slave trade, and notwithstanding the diligent efforts of British officers to intercept vessels conveying slaves from the coast. It is calculated that about 70,000 of human beings are yearly carried off as slaves, and that 500,000 are slaughtered in securing these prisoners! The agents of this nefarious work are Mohammedans, whose religion allows a man as many slaves as "his right hand may possess." More missionaries are required on the east coast and in the region explored by Livingstone, and several of the English societies are heeding the cry.

The Free church mission school at Lovedale, Caffraria, has a merited reputation as an educational establishment. Recent letters report a great religious revival among its pupils. Meetings have been held at which eighty to ninety boys and young men remained as inquirers—*Morning Star*.

From Scribner's Monthly.

THE GREAT SOUTH.

Berea College—Fisk University.

In the December number of *Scribner*, we have Mr. King's "NOTES ON KENTUCKY AND TENNESSEE." We copy what is said of the two principal institutions established by the American Missionary Association in those States.

BEREA COLLEGE.

While it may be said that there are free schools in most of the districts in Kentucky, it is evident that many of them are but poorly sustained for a few months in the year, and are not patronized enough by the influential classes to give them vitality and value. All the populous and flourishing towns have

high schools and private academies, and the many colleges, either sectarian or established by private enterprise, receive the youth who, in other States, are educated in public schools. Outside of the cities, although some provision is made for the education of the colored children, the whites feel but little interest in it, and Berea College, in the mountain district, is probably the only mixed college in the State. The address recently made by Colonel Stodart Johnson, of Kentucky, containing a strong plea for educational progress, excited considerable unfriendly criticism.

At Berea College, near the old estates of Cassius M. Clay, the famous abolitionist, in Madison County, Kentucky, the spectacle of both races studying in the same institution in completest harmony may be seen. A prosperous school was started at Berea several years before the war by a missionary who had been successful in founding anti-slavery churches in the South; but when the John Brown raid occurred, the slaveholders broke up the school. At the close of the war the teachers returned, and found their homes and buildings uninjured. They at once opened a school into which both races would be received upon equal footing. This was a source of great astonishment to the Kentuckians for a time; but they finally began to send their children, and now the regular proportion of white students is about two-fifths, many of whom are young ladies. The annual commencement exercises bring together audiences of a thousand or fifteen hundred persons, black and white, ex-Confederate and Unionist, who look on approvingly at the progress of students of both colors. Rev. E. H. Fairchild, brother of the Oberlin President, presides over the faculty. Donations from the North are rapidly building up this institution, one of the few in the ex-slave States where blacks

and whites study harmoniously together.

FISK UNIVERSITY.

The work of normal instruction of the negroes has had great and encouraging growth in Tennessee. The people of Nashville had the problem of the care of freedmen presented to them early in 1862, and in 1867 the American Missionary Association had succeeded in securing the charter of Fisk University in that city. Early in 1867 the State Superintendent of Public Instruction and other Tennesseans announced that "the best way to permanently establish and perpetuate schools among the colored people is to establish good normal training schools for the education of teachers." The University was developed from the Fisk school opened in 1866, and named for General Clinton B. Fisk, who was for a time in charge of the work of the Freedmen's Bureau at Nashville. The attendance at this school averaged over a thousand pupils, until Nashville herself adopted a public school system. The Missionary Association then placed a suitable location for buildings at the disposition of the trustees of the new University, and a little band of the students, young men and women, went out into the North to sing the "heart-songs" in which the slaves used to find such consolation, and by means of concerts to secure the money with which to erect new University buildings. The success of that campaign in this country and in England is now a matter of history. The "Jubilee Singers" have found the means to build Jubilee Hall, an edifice which would be an ornament to any university, and around which will in time be grouped many others.

This University began with the alphabet in 1867. But it now offers a college classical course of four years, with a preparatory course of three years, and two normal courses of two years

each. The following paragraph from a report of a recent commencement will show what progress the ex-slaves have already made :

"On Thursday the freshmen class in college was examined in Virgil's *Æneid*, Geometry and Botany, the latter with the sophomores. The sophomore class was examined in the *De Amicitia* and *De Senectute* of Cicero and Livy, in Latin; in Homer's *Iliad*, in Greek, and Botany, in all of which the members of this class acquitted themselves with marked ability, showing conclusively that the people of the colored race are capable of acquiring and mastering the most difficult studies, and attaining the highest culture given by our best colleges. The promptness and beauty of their translations, together with their accuracy, showing a knowledge of the structure of the language as well as the thought of the classics they translated, was most gratifying to the friends of education, as well as to their instructors. So, too, in Botany, pursued but a single term, the examination was most satisfactory in the knowledge of the terminology of the science, the principles of classification, and the ability to analyze plants, explain their structure, and determine their order and species in the vegetable world."

The normal department of Fisk University is constantly supplying colored pupils with efficient and pious teachers. The privations which the negro will inflict upon himself for the sake of maintaining himself in the University (for it is not, like "Hampton," a manual labor school) are almost incredible. The University stands upon the site of Fort Gillam, in a beautiful section of Nashville, and the town negroes never pass it without a lingering look at the doors of the building, as if they all would enter if they could.

NEGRO SUPERSTITIONS.

Just after reconstruction the colored people all over the South manifested a great desire to have their children educated, and to this end sent them regu-

larly to school when teachers were provided for them. Within the last year or two the negro schools in Alabama have not been properly maintained by the Government, no effort has been made to encourage parents to have their children taught, and from these and other causes they have become very indifferent as to the instruction of their offspring. Before the war, masters who had any consideration for their slaves did what they could to render them bright and intelligent. Now the poor people have no one to care for them. As stated above, the Government does not provide them with schools. The religious exercises consist in madly jumping and shouting in the so-called "holy dance," and, living as they do in remote and wild places, it is, perhaps, not to be wondered at that they are ignorant and superstitious. Indeed, nearly all their actions are controlled and influenced by some strange and supernatural belief. If a hog is killed on the wane of the moon they believe the flesh will dry up and the fat melt away. Soap must always be made when the moon is increasing or it will not wash clothes well. If a rabbit runs across the path of a negro at dusk he immediately makes a cross in the ground with a stick and spits in the centre of it. They will not tell why they do this, simply saying, "The cross removes the rabbit spell." Another peculiar belief is that if a duck dies in a woman's hands some sickness will surely overtake her before the next new moon. Their belief in the efficacy of charms is very strong. The other day while walking in the woods near Montgomery, I met a young negro who had a red bead and a large piece of lead fastened to a strong cord and tied around his neck. He told me that he was troubled by frequent and long-continued bleedings from the nose, and that the red bead—"blood bead" he called it—and lead had been given him by an old

woman doctor. She had assured him that as long as he wore the charm his nose would never bleed again, and said he, "Sure'nough, I hasn't had no trouble since."

Many of the poor creatures when sick entertain the belief that they have been "tricked," as they call it, and others are sure that their illness is caused by some reptile having crawled into their body. There is one old negro on a plantation near Mount Meigs who stated positively that a "conjure doctor" has made a water snake enter his leg. This was done, he says, because he promised his old master that he would vote the Democratic ticket. Would not this be a good field for missionaries?—*N. Y. Times*.

FETISH FOLLIES.

A singular story of the doings of the colored people of Augusta, Ga., is narrated in a newspaper of that city. In one of the churches there a new ceremony, called "Marching out of Egypt," has been introduced. It is an exhibition of pedestrian piety. About 9 o'clock p. m., solemnly chanting, the worshippers pace round and round; and those who endure until daylight are regarded as the predestinate favorites of God, with their future felicity assured. Those who break down are held to be in a parlous condition, such weakness of the flesh indicating a corresponding weakness of the spirit. Housekeepers occasionally experience great inconvenience from this muscular manifestation, especially when the cook is too much exhausted by the nocturnal agitations to prepare an early breakfast. There is nothing new in this tendency of extreme religious emotion to manifest itself in protracted bodily activity. It comes from the East, and is copied from the performances of the dancing dervishes.

Every day, it is painful to admit, adds to the evidence that the black population of the South, full as it is of fervid religious tendencies, controlled by a grotesque idealism and by an ethnical tendency to material religious practices, has been left by emancipation in a condition requiring the wisest Christian guidance. Its merely emotional capacities of the religious kind are at once plentiful and potent. It seeks ceremonial with Oriental eagerness. It rushes into worship with a kind of nervous insanity, and prays not only in a voice of thunder, but likewise with its legs and arms. Its songs of praise are weird anthems of which the tom-tom's coarse, strange music is the natural accompaniment. It revels in the mysterious until it is half mad. It seeks strength in charms and an ally in the lowest forms of witchcraft. It preserves traces of the barbarous ritual of its Congo ancestors, and of tendencies which the civilized associations of more than two centuries have failed altogether to arrest. It is fascinated by its supernatural conception of death; and it is thoroughly literal in its doctrine of special providences.

That this unsatisfactory state of religious feeling is unnecessary, and that it might have been avoided by wise instruction and rational treatment, is proved by the great number of colored Christians who are as sensible and steady as need be in their ecclesiastical practices. These black enthusiasts are such, because they have been too much left to themselves, and especially to a condition of ignorance authorized and enforced by law, and continued through many generations. It is infinitely to be regretted that now, when Emancipation has brought the largest opportunities of a better culture, these poor blind people have been to such an extent left to the leadership of the blind. We are not unmindful of the work which has

been philanthropically accomplished by Christian men and women laboring in this new field. The task, however, of guiding and training the emancipated slaves is enormous; and progress in the right direction is necessarily slow. In many parts of the South the Blacks have been under very bad guidance and have been grossly misled by political adventurers, whose best policy was to keep their followers still in a condition of moral servitude. We might well be disheartened by the many and gross mistakes, not to use a harsher word, which have already been committed. What we need is faith in the general good influences of the whole country—in the force of its best thought, of its enlightened conscience, and of persistent humanity. These, which have already abolished Slavery indirectly, will in time reach so much of the Black race as may remain. Let us reserve our impatience and our indignation for the greedy speculators who have complicated our difficulties by their unscrupulous selfishness. These slave-drivers, too, in time, we shall abolish!—*N. Y. Tribune*,

SYSTEMATIC BENEFICENCE.

We copy a few paragraphs from an article on *Systematic Beneficence* in the Baptist Missionary Magazine, written by Rev. W. C. Anable. It will repay reading and is worth pondering. Our own work in the South is a striking illustration of the truth that *success demands increased supplies*.

Success Demands Enlargement.

There is one consequence of this wonderful quickening of Christian activity, which, though always before the churches, we find it difficult to realize; viz., that *the very success and prosperity of our operations make constantly increasing demands upon our efforts to sustain the cause*. It has even been urged in some quarters, as a matter of complaint, that these missionary societies are never

satisfied; that, like the horse-leech, they are continually crying, "Give, give!" that, the more there is bestowed upon them one year, the more they are sure to ask the next; and, to cap the climax of grievance, that new objects and causes of benevolence are springing into existence, and thrusting themselves before the churches all the time. Timid Christians, with a somewhat rank flavor of covetousness in their religion, ask one another fearfully, whereunto this thing is likely to grow. On the whole, they conclude it is an unscriptural innovation. And so they tighten their grip upon their money-bags, and keep a suspicious eye upon society agents, giving them a wide berth, with not the slightest danger of being jostled. But this narrowness, thank God! is generally the result of ignorance, and not seldom gives place to a broad Christian charity under the light of better instruction.

That the various benevolent and philanthropic causes that appeal to us for aid are in such a state of vigorous prosperity as to need larger contributions to sustain them from year to year, ought to be; and is, to every right-minded person, a matter of profound thanksgiving. It is an unmistakable sign of the blessing of the Lord. Every business man understands, that, as his business increases, there is need of greater capital to carry it on. When we hear of a merchant, who, beginning with small resources, is now swinging his millions in legitimate operations, it takes no prophet to assure us that he has been prospering in trade. And so in the kingdom of Christ, the demand upon our churches for larger and yet larger contributions to meet the exigencies of Christian enterprise is the best of all possible evidences, that while Paul is planting, and Apollos watering the Lord is giving the increase.

Give More, or Stop Praying.

Our excellent brother, the District Secretary for New England, said in a meeting at North Adams, that he "believed in the contribution-box, and regarded it as a part of divine worship." I am prepared to go farther, and declare that I hold the contribution-box to be *a special providence, given in direct answer to prayer.* And this is the way I make it out. Christians meet together and pray that the Lord will revive his work; they pray that Zion's cords may be lengthened, and her stakes strengthened, and that the nations may flock like doves to her windows; they pray that the Lord will pour out his Spirit upon all flesh; that he will give to his Son the heathen for an inheritance, and the uttermost parts of the earth for a possession; in a word, that his kingdom may come, and his will be done on earth as it is in heaven. But what is the meaning of all these prayers? What, as the logicians say, is the final cause of them? Doubtless many a poor soul doesn't know it; but he is actually praying a contribution-box right before his face. See, now, how it works. We ask the Lord to give prosperity to Zion. The Lord hearkens to our prayers, and, in answer to them, makes an effectual entrance for his word into fields never before opened to Christian tillage. Following the lead of divine providence, a new mission is established, with all its appliances for effective work. This, of course, involves large outlays. In other words, prosperity entails expense, which, in turn, creates a demand for more capital to carry on the growing business of the Lord. And the question is, What are we going to do about it? One of two things only can be done. Either we must *give more money, or we must stop praying.* There is a beautiful, there seems to be an inseparable connection between prayer and alms. The

angel said to Cornelius, not "thy prayers are come up before God," nor yet "thy alms are come up," but thy prayers *and* thy alms are come up for a memorial." It would seem to follow that those prayers which are unaccompanied with alms must be lonesome up there, if they ever reach the throne. Indeed, it is a serious question: Can a man pray truly who does not give freely? But, however this may be, it is certainly a curious proceeding for a Christian to be unwilling to stand by his own prayers, or to take the responsibility of whatever is involved in them. And, if he be not unwilling, then, if his prayers are at all effectual, he must often pray his hands down deep into his pockets, and pray them up again full of contributions for the treasury of the Lord.

POETRY.

THE NEST.

Under the apple-tree, somebody said,
 "Look at that robin's nest overhead!
 All of sharp sticks, and of mud and clay—
 What a rough home for a summer day!"
 Gaunt stood the apple tree, gaunt and bare,
 And creaked in the winds which blustered
 there.

The nest was wet with the April rain;
 The clay ran down in an ugly stain;
 Little it looked, I must truly say,
 Like a lovely home for a summer day.

Up in the apple-tree, somebody laughed,
 "Little you know of the true home-craft.
 Laugh, if you like, at my sticks and clay;
 They'll make a good home for a summer day,
 May turns the apple-tree pink and white,
 Sunny all day, and fragrant all night.
 My babies will never feel the showers,
 For rain can't get through these feathers of
 ours.
 Snug under my wings they will cuddle and
 creep,
 The happiest babies awake or asleep,"

Said the robin-mother flying away
After more of the sticks and mud and clay.

Under the apple-tree somebody sighed,
"Ah me, the blunder of folly and pride!
The roughest small house of mud or clay
Might be a sweet home for a summer day.
Sunny and fragrant all day, all night,
With only good cheer for fragrance and light;
And the bitterest storms of grief and pain
Will beat and break on that home in vain.
Where a true-hearted mother broods alway
And makes the whole year like a summer day."

—H. H. in *St. Nicholas*.

FAMILY CIRCLE.

LOOK-UP LEGION.

"Look up and not down,
Look out and not in;
Look forward and not back,
And lend a hand."

There is a ring of the right metal in these four lines. I wish every one of us knew it by heart.

"Why, I know that by heart, just reading it over once!" says one of our boys who feels equal to almost any thing.

Perhaps you can remember the words, but I mean a great deal more than that, my boy, when I wish you knew it *by heart*. Let us see.

"Look up, and not down." Are you always cheerful, making the best of things that can't be helped, and not stopping to grumble over difficulties? Do you look up for all you need, and trust God to give it to you? Do you walk with a firm step, hold up your head, and look people sincerely in the face when you speak to them?

"Look out, and not in." How is it about that little circle which bounds your *self-life*? Do you go outside for the sake of others, or do you live mostly inside? Are you occupied more with thoughts and plans and work for the

good of others than with *your* thoughts, *your* plans, *your* work and pleasures? And do you think less about your own difficulties than of helping others out of trouble?

"Look forward, and not back." Have you an aim in life, and are you keeping your eye on it? Do you "forget the things that are behind," and keep moving?

"And lend a hand?" That sounds stirring and strong! To be sure you lend a hand; you are too generous to refuse. But do you seek opportunities when it is most needed, and do you help when it costs you something, or, perhaps, hurts your pride? And is it the habit of your life instead of a spasm of generous feeling?

In three words, are you cheerful, hopeful and helpful? Then you have learned my four lines of wisdom by heart.

And now what say you, boys and girls of the Bay-Window group, to a society for the promotion of the spirit of this motto—for we will take it for our motto.

We should like to receive the names of any who will take it into their hearts and lives for *every day use*. We will call ourselves

"LOOK-UP LEGION."

And now let the boys and girls ask themselves if they can heartily put their names on the roll of the "L. L." This involves no promise to do a very difficult thing; it is a promise to try to carry out the spirit of our motto. If there is anything about it that perplexes you let us hear from you. — *Sunday School Advocate*.

A LETTER FROM HEAVEN.

Willie, a fair-haired boy of eight years, was sitting quietly, for him (of course, his hands and feet were in motion; as he had been long ago in the family

named "Perpetual Motion,") upon a low stool at the feet of his Aunt Dora, in a cosy little parlor not a thousand miles away from Boston.

Auntie was reading to him out of the big Bible. Can any one tell why a big Bible interests a child so much more than a little Bible?

Aunt Dora knew that fact; and, as she earnestly desired to lead her beloved nephew to the Saviour, she had taken down from the bookcase that noble large book with gilded edges and fine clasps, and there she sat, reading here and there passages especially suited to children; as, "Suffer little children to come unto me," &c. At last, knowing the boy's love of the beautiful, she commenced reading John's description of the new heaven (Rev. xxi.) All at once Willie cries out, "Stop, auntie; please! I don't believe there is any such place as heaven." "Do not believe it! Why not?" "Oh, 'cause I've never seen it, and you say you've never seen it. No, auntie, I just don't believe it."

After a moment's reflection, auntie asks, "Willie, do you believe there is such a place as Florence, Italy?" "Oh, yes! I know it." "Why? have you ever seen it?" "No." "Have I ever seen it?" "Oh, no! But my mamma is there this very winter; and I got such a nice letter from her yesterday, telling me how beautiful it is; and then she says, too, if I study hard, and learn ever so much, I can go there sometime. Oh! won't that be nice?"

"Ah, my pet," says Aunt Dora, "that is just what the Bible is—a letter from God, telling us how beautiful heaven is, where God lives, and what we must learn and do, so that we may visit it sometime."

Willie was quiet for a few moments; then, looking at the big book, he said, half to himself, "A letter from God." His face grew brighter and brighter,

until the cloud of doubt entirely disappeared, leaving the radiant sunshine of a child's faith and hope. "Yes, I see now, auntie," at last he said: "There must be a heaven, 'cause you've such a nice long letter from it."—*N. Y. Observer.*

"HALVES WITH GOD."

"One day a gentleman gave a little boy, his nephew, a gold coin. 'Now you must keep that,' said the gentleman.

"'Oh, no!' said the boy. 'I shall halve it first. May be I shall keep *my* half.'

"'Your half,' said his uncle; 'why, it's *all* yours.'

"'No,' answered the child, with an earnest shake of the head, 'no, it's not all mine. I always go halves with God. Half I shall keep, and half I shall give to him.'

"'God owns the world: he does not need it,' said his uncle. 'The gold and the silver, and the cattle on a thousand hills, belong to him.'

"The little boy looked puzzled for a moment. He had never thought of this. Presently he said: 'Anyhow, God goes halves with us. He lets us share with him; and don't you think we ought to give him back his part?'

"That was the right feeling. That little boy felt grateful to God for all the good things he had given him; and it was the gratitude he felt that made him desire to '*go halves with God.*'"

—*The Well Spring.*

GETTING READY.

An old colored lady is reported to have said in an experience-meeting: "Whenever I's going on a journey I always begin to pack my trunk a long way's ahead, and I packs a little every day. Den I's sure dat when the whistle blow I'll be ready. An' just so I

tries to do a little every day to get ready for de good world, so dat when Gabriel blow de big trumpet I may have my trunk ready to git right on de train." A rude figure, but a noble purpose.—*Sunday School Visitor*.

FOUR VALUABLE RECEIPTS.

DR. THEODORE L. CUYLER gives the following four valuable receipts for securing sunshine in the soul;—"1. Look at your mercies with both eyes; at your troubles and trials with only one. 2 Study contentment. In these days of inordinate greed and self-indulgence keep down the accursed spirit of grasping. What they do not have, makes thousands wretched. 3. Keep at some work of usefulness. Working for Christ brings heart-health. 4. Keep your heart's window always open toward heaven. Let the blessed light of Jesus' countenance shine in. It will turn tears into rainbows."

—*Home Mission Herald*.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2d and 4th pages of the cover.

RECEIPTS

FOR NOVEMBER, 1874.

MAINE, \$638.20.

Augusta. ESTATE of Mrs. Mary Buxton	
\$330. ditto, by Samuel Titcomb, Ex.	\$200.
Bangor. Hammond St. Cong. Ch.	80 30
Brewer. Mrs. J. T. Hardy	10 00
Dennysville. Cong. Ch. and Soc.	30 00
East Madison. Cong. Ch. and Soc.	\$10.75,
Cong. Ch. pkg. of Books	10 75
Hallowell. Cong. Ch. & S. Page 1 Bbl.	75 00
Lyman. Cong. Ch. and Soc.	7 70
Minot. Rev. Joseph Smith to const. FRANCIS H. RICE, and MRS. CHARLOTTE RICE, L. M's.	60 00
Searsport. First Cong. Ch. and Soc.	27 95
Sherman Mills. "A Friend."	5 10
Skowhegan. By Rev. W. Woodbury, 1 pkg. of Books.	1 50

NEW HAMPSHIRE, \$142.87.

Amherst. L. Melendy \$8. Box of Books.	8 00
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Durham. Cong. Ch. and Soc.	12 60
Hopkinton. Rev. D. S.	65
Jaffrey. Cong. Ch. and Soc.	10 20
Nashua. Olive St. Sab. Sch. \$18.15,	
"Friends," Box of Table linen, &c.	18 15
New Boston. Mrs. Mary Dodge	5 00
Rochester. Cong. Ch. and Soc.	33 20
Rye. Cong. Ch. and Soc.	18 00
Shelburn. Mrs. Mary C. Ingalls	5 00
Sullivan. Cong. Ch. and Soc.	11 00
Swansey. Cong. Ch. and Soc.	9 07
Wentworth. Cong. Ch. and Soc.	12 00

VERMONT, \$1,420.59.

Bakersfield. Cong. Ch.	6 00
Cambridge. Madison Safford	2 00
Coventry. ESTATE of Greenleaf Boynton, by Ira Boynton, Ex.	1,000 00
Hartford. Second Cong. Ch.	48 32
Jericho Centre. Cong. Ch. and Soc.	14 00
Londonberry. Cong. Ch. and Soc.	3 28
Ludlow. L. H. Coffin	1 20
Middlebury. Cong. S. S.	23 00
North Cambridge. Jesse Mudgett	3 00
St. Johnsbury. North Cong. Ch. and Soc.	63 37
Swanton. Mr. C. C. Long, and Dea. H. Smith, \$5. ea., Miss M. C. S. toc.	10 50
Underhill. Mr. Gridley Joy, for Rev. J. T. F. Vergennes. E. Benton \$5., E. L., and E. C. B. \$1. ea.	7 60
West Randolph. Mary A. and Susan E. Albin	6 00
Windham. Cong. Ch. and Soc. to const. Rev. M. D. Stone, L. M.	39 52
Woodstock. Cong. Ch. and Soc. to const. Rev. Lewis W. Hicks, L. M.	33 40
"A Friend"	60 00

MASSACHUSETTS, \$1,576.63.

Amesbury. Amesbury and Salisbury U. E. Ch. and Soc. \$30.82, Mrs J. E. Cowden, \$10.00.	40 82
Barre. E. C. S. School, to const. PETER HAWWOOD, L. M.	30 00
Boston. Miss SARAH S. PRATT, for Life Membership \$30. "A Lady friend of Missions," \$5. G. E. S. K. 50c.	35 50
Boston Highlands. Vine St. Ch. and Soc.	50 00
Boylston Centre. John B. Gough, for Men-ai M.	100 00
Buckland. Mrs. Lucretia Ballard	5 00
Charlton. Cong. Ch. and Soc.	11 97
Fitchburg. Religious Charitable Soc of C. Ch. to const. Miss CARRIE WILLIAMS, L. M. \$138.25. ESTATE of Miss Deborah Snow, by Eli A. Hubbard, Ex. \$80.83.	219 68
Gardner. Mrs. Chas. P. Wood, \$3. and Bbl.	3 00
Gloucester. Evan. Cong. Ch. and Soc.	111 06
Grafton. Evan. Cong. Ch. and Soc.	43 00
Great Barrington. A. C. T.	1 00
Groton. Union Cong. Ch. and Soc.	16 70
Hatfield. Cong. Ch. and Soc.	68 89
Harvard. Cong. Ch. and Soc.	54 25
Leominster. A. J. Record	5 00
Lowell. A member of Kirk St. Ch. \$15. Dea. S. Mack, Cooking Stove.	15 00
Lynnfield Center. Evan. Cong. Ch. and Soc.	11 00
Melrose. A. W. Haskell	25 00
Millbury. First Cong. Ch. and Soc.	77 00
Natick. First Cong. Ch. and Soc.	155 05
Norfolk. A. B. W. 50c. John Fisher, Joel Robinson, Henry Trowbridge, Josiah Ware, Levi Blake, Levi Mann, Daniel Holbrook and Asa B. Ware, a bbl. of apples ea. for Atlanta U.	50
North Weymouth. Cong. Ch. and Soc.	39 27
Pepperell. Children of Cong. Ch. \$3. and a Bbl.	3 00
Pittsfield. South Cong. Ch. (\$30. of which to const. DANIEL DAY, L. M.)	48 67
Plymouth. Ch. and Soc. of the Pilgrimage	24 68
Randolph. G. B. Belcher	3 00
Saugus Centre. Cong. Ch. and Soc.	18 83

Saxonville. Edwards S. S. for Plymouth S. S. Charleston, S. C.	10 00
Serville. E. P. T.	50
Springfield. H. M.	100 00
Tewksbury. Ch. and Soc.	48 11
Wakefield. Cong. Ch. and Soc.	100 00
Walpole. Orth. Cong. Ch. and Soc.	17 75
Warren. M. Shepherd Blair \$2. J. R. and others \$1.00.	3 00
Wellesley. Cong. S. S. 1 Box.	
Westborough. Ladies of Cong. Ch. 1 Bbl. and \$1.	1 00
Westfield. H. Holland.	5 00
West Medway. Ladies Second Cong. Ch. Bbl. of C.	
West Newton. Ladies of Cong. Ch. 1 Bbl.	
West Roxbury. Cong. Ch. and Soc.	75 00
Worcester. Mrs. Wm. P. Daniels for a Student, Talladega C.	10 00

RHODE ISLAND, \$591.00.

Pawtucket. Central Falls Cong. Ch. Robert Cushman \$40., Rev. J. H. Lyon \$50., E. L. Freeman \$25. J. A. Adams, and Geo. E. Allen \$10. ea., H. A. Stearns, A. A. Mann, B. B. Gage, Hulda Gage, Geo. H. Fuller, A. D. Blanding, J. H. Olney, G. A. Paine, J. O. Draper and N. R. Easton \$5. ea., Abner Atwood and Robt. Robertson \$3. ea., Henry J. Smith, Alfred Knight, Geo. Crawford, and Wm. H. Simmons \$2. ea. C. F. Crawford \$1.50. 9 Individuals \$1. ea. J. C. T. 50c. A. N. B. of First Bapt. Ch. \$1.00.	571 00
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Westerly. Cong. Ch. and Soc.	8 00

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Plainville. "A Friend," of which \$2. for Indian M. and \$2. for a Freedman	5 00
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Willimantic. Cong. Ch.	146 75

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Altona. Daniel Bassett and Wife	5 00
Aquebogue. Cong. Ch.	20 00

Bridgewater. Cong. Ch. and Soc.	5 00
Brooklyn. J. Davenport	50 00
Churchville. Calvin Gilman, Zophar Willard and Mrs. Caroline Town \$50. ea. Mrs. M. W. \$1., for Atlanta U.	151 00
Dryden. H. B. W.	50
Durham. Mrs. Hannah Ingraham	3 50
Ellington. Cong. Ch. \$10.10. D. S. Bailey, \$3.	13 10
Gaines. M. and B. H.	25
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Nassau.	50 00
New York. Mrs. Stephen Griggs \$50. "A Friend," for a Teacher \$50.—\$25., for Lincoln Mission Washington, D. C. Jos. S. Holt and Henry S. Welcome, \$5. ea. H. W. Bowers, \$1.	136 00
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Oswego. Cong. Ch., A. H. Failing \$5. F. E. Hubbard \$2.	7 00
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Ransomville. J. Powley	5 00
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— "A Friend"	4 00
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Romeo. Miss T. S. Clark, for a student, <i>Straight U.</i>	50 00
Saline. Eli Benton	20 00
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MINNESOTA, \$91.95.

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Rochester. Cong. Ch.	16 95

MARYLAND.

Baltimore. First Cong Ch.	379 86
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Columbus. Rev. W. J. G.	50
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MISSISSIPPI.

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Forest Grove. Joseph W. Marsh.	20 00
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Reno. Rev. S. R. S.	50
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Montreal. E. P.	38
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SCOTLAND.

Glasgow. Mrs. Mary Taylor, for a student, <i>Fisk U.</i>	26 90
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— "Cash."	2 00
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Total, \$10,418.76

Total from Oct. 1. to Dec. 1. \$21,163.23

WM. E. WHITING,

Asst. Treas.